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THE JAINA GAZETTE

VOL. XIX No 6. | MADRAS, JUNE 1923. | WHOLE No. 216.

Rectitude of will is a greater ornament and perfection, than brightness of understanding ; and to be divinely good, more valuable than any other wisdom and knowledge.

Notes on South Indian Jainism.

BY

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The Digambara and Swetambara Tradition in South India.

IN "Studies in South Indian Jainism"* published by Mr. M. S. Ramaswami Iyangar and myself from the Maharajah's College, Vizianagram, we gave, from the materials we could examine at the time of writing that monograph, an account mostly of the Digambara sect of Jains in South India. I find however, that the Swetambara sect also dates from a very early period in South India. How early it was, whether earlier than the Digambara Sect, for we worked out traces in South India of Jainism before Bhadrabahu, how far that tradition extended and with what fortunes and in what relation to the Digambara sect are matters awaiting further research. The present note is intended to indicate a possible opening for such research as may be conducted either at the Maharajah's College or elsewhere, either by my colleague and myself or by other scholars interested in South Indian Jainism.

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* Vizianagram Maharajah's College Publication I.

Digambaras and Swetambaras in South India.

Some think that the Swetambaras and the Digambaras of the Jaina persuation are very much opposed and at times inimical to one another. However, in Early South Indian History, we find them partronised equally well by Jaina Rulers. What is more, they seem to have then been living at peace and amity in the same village, worshipping at the same shrine, and enjoying royal gifts. The following excerpt from a grant of an early Kadamba King Mrigeesavarma (vide Indian Antiquary. Vol. VII P. 37ff) is an instance in point.

Text of the Inscription.

Kalavamnga gramam tridha vibhajya dattavan, Atrapurva-marhacchala-parama-pushkalasthana nivasibhyah bhagavadarhan-mahajinendra devatabhyah eko bhagah, dvitiyo-rhatprokta-Saddharma Karana-parasya svetapata-mahasramana sanghopabhogaya tritiyo nirgrantha mahasramana sanghopabhogayeti.

Translation.

King Mrijesvarma says in this grant he "divided the village of Kalavanga into three portions, and bestowed it. Among them firstly, one share was for the holy Arhat and the great God Jinendra, who inhabited the supreme and excellent place (called) 'the hall of the Arhat.' The second was for the enjoyment of the sect of eminent ascetics called svetapata, which was intent on practising the true religion declared by the Arhat. The third was for the enjoyment of the sect called Nirgrantha."

Dr. Dubreuil in "Ancient History of the Deccan" (p.95) refers this king to A. D. 475—488.

The Digambara Jains are known to Sanskrit Literature as Nirgranthas and it would appear, from this description of sects in the grant, that in the opinion of the king or his spiritual preceptors, it was the swetapata sect that is orthodox and the Nirgrantha, the schismatic, though revered one. Thus while in our monograph referred to above we treated the Digambaras as *the* sect of South Indian Jains, there seems to have been in South India in the fifth century A. D., a royal patron and his spiritual advisers who

regarded the Swetambaras as *the* sect (the orthodox) proper for South India.

ii.

An Epigraphical Test to distinguish Jaina Temples.

The presence or absence of an imprecation coming at the close of an Epigraph occuring on a temple is made a test of its Hindu or Jaina character. Thus Row Sahib H. Krishnasastrigal on page 223, of South India Inscriptions Vol. 111; Part 111 :—

" As the usual imprecation does not occur at the end of the inscription it is much more probable that Miladundaiyar-Palli was a Jaina temple rather than a saiva shrine."

Possibly, the learned editor was for a moment under the impression that Jainas, being even quixotic worshippers of the doctrine of Ahimsa, would avoid imprecations in their inscriptions. It would be a fine thing if they did and archaeologists would have a sure test of classification of religious monuments. But this principle breaks down in a professedly Jaina inscription edited on page 225, of the same work. It breaks down similarly even in the Karnata country. Rice in Epigraphia Carnatika Vol. 111, P. 34 (trans) gives a Jaina inscription of about 900 A. D. (Sr. 147), which likewise closes with a curse on malefactors. Similarly the very first inscription in Epigraphia Carnatika (Vol. I) dated in the fifth century A. D.

Just as the Jainas were influenced in the practice of Ahimsa by surrounding Hinduism, as has been shown in " Studies in South Indian Jainism," (Vizianagram Maharajah's College Publication No. I) so also in the matter of composing their inscriptions, the Jainas could not avoid surrounding influences and traditions. The inscription on page 225, has the following imprecation :—

" Those who think of injuring this Charity shall incur the sin Committed (by the people being), in the 700 *Kadam* between *Ganga* and *Kumari* and shall also be traitors to the King."

The Epigraph No. I in Epigraphia Carnatika Vol. I closes in the manner of Hindu Copper Plate grants with an exhortation by Rama to succeeding rulers.

The Idea of God in Jainism.

Observed from the point of view of the Comparative Science of Religions.

BY

O. Pertold, Ph. D.

(Continued from page 143, May No.)

THE present state of the Jaina religion is very similar to that of Buddhism, and the comparison must be drawn here before going to the final conclusions.

Buddha in his teaching originally went perhaps a little further than Mahavira. That we can deduce from the fact that he was frequently reproached with being an atheist (nastika) even by the Jainas. But in the Buddhist canon never do we find this extreme standpoint represented by a true follower of Buddha.

The oldest view of the existence of gods in Buddhism we find in the Majjhimanikaya* which is radical enough where Buddha is supposed to have declared that the existence of gods was not directly proved, but was merely supposed, and therefore any kind of worship of gods, especially all kinds of offerings, at which either living beings or vegetable products are destroyed, in order to please gods, should be rejected.

But at the same time the whole Hindu pantheon was accepted into Buddhism,** perhaps even during the life of Buddha. The causes may be different, but, I think, I am not far from the truth, if I suppose the main cause to have been the want of real laymen in Buddhism. As the real Buddhists at least in the beginning of its existence were considered only the bhikkhus, the laymen, the bene-

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*This is thoroughly explained in Sangaravasuttam of Majjhimanikayo V. 10. Buddha directly says that the Gods are only supposed and that their existence is not directly proved.

** This fact is proved specially by the Buddhist art. We find in the sculptures and frescos in the Buddhist viharas and parnasalas very often images of Hindu gods and goddesses, which are sometimes represented even as Bodhisatvas (future Buddhas.)

factors of the bhikkhus, having been left in their own original religion, whatever it might have been and having been exhorted to keep only the moral rules laid down for them by Buddha, which consisted of a reduction of the ten precepts for the bhikkhus to five only, with a more or less free interpretation of them. These laymen as it is quite natural worshipped their own gods as before, being often unable even to grasp the philosophical doctrine of Buddha.*

When later on the laymen have been accepted into the community, as its real members in order to establish Buddhism as a perfect religion, which may withstand the conflict with other religions, all the different pantheons were brought into Buddhism, and retained as a constituent element. Therefore, in every country where Buddhism spread other gods were accepted, according to the nature of the aboriginal religion of the respective country. But, as Buddhism orginated in India and in India went through the first stages of its development, the Hindu pantheon appears everywhere in Buddhism, the national gods of the foreign countries only providing local colour.**

Considering the original radical standpoint of Buddhism, for this rather strange attitude an excuse or rather an explanation had to be found and was embodied in the latter Buddhist metaphysics. The theory of rebirths offered a very good basis for the purpose and so all the gods as well as the devils and ghostly beings have been proclaimed as an absolutely necessary element in the way of the evolution of the being to the highest stage. By means of this process the gods, having been originally an unorganic element in Buddhism, slowly grew into an organic and constituent element specially in the Mahayana sect.

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* This idea is repeatedly mentioned in Buddhist scriptures specially in the sutras, mostly in the Anguttaranikayo and Majjhimanikayo.

** Most typical is this development in Tibet. Cf. A. *Grunwedel, Mythologie des Buddhismus in Tibet und der Mongolei.* Similar state of matters in Burma is excellently depicted in *H. Fielding Hall's The Soul of a People.* For Ceylon Cf. *On Demonology and Witchcraft in Ceylon* by *Dandris de Silva Gooneratne* in the Journal of the Ceylon Branch of the Royal Asiatic Society, 1865-6 pp. 51-99.

Now the Jaina view and the Bauddha view of god or better said of gods compared with each other reveal quite different characters. While Buddhism seems to have developed from the original, real atheism to a real theistic doctrine in the present Mahayana Buddhism the Jaina religion seems, from the very beginning, to have kept the middle path, between the pure theism of the animistic religions and extreme atheism. It is true that the devas in the Jaina religion have the same position as the devas and devatas in Buddhism, but there is a difference in the conception of the ideas about the liberated souls. According to Buddhism at least in its oldest phase the liberated soul by reaching nirvana really extinguishes. That however, does on no account mean an annihilation of the individual being. Of the real essence of this state the original Buddhism nowhere speaks clearly, and even Buddha evades the question about the nature of this state by a logical quibble.*

On the other side the Jaina doctrine declares quite clearly that the liberated soul, after having attained nirvana, still exists as an individual being of absolute perfectness, distinguished only by this perfectness from the other beings, which have not yet reached this highest state (this is e.g., the difference between the muktas and the devas.**) This perfectness involves then all the highest qualities, which are generally considered the attributes of godly beings, as, for instance, omniscience, omnipresence and omnipotence, which have already been explained at length above. Among these qualities oneness is required by some scholars as indespensable to the idea of God. The Christian divinity scholars in particular suppose that the perfect being can be only one and not more. But they miss the fact that there are religions with many gods (who cannot be denied to possess all the characteristics of gods) and as a result of disregarding this fact they fail to realize that the *absolute*

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* Cf. Anguttaranikayo V. 95 and Majjhimanikayo II, 3 Cula-Malunkyasuttam.

** Jiva-mukta has not really attained the full perfectness as he is released only from the Ghati Karmans and not also from the Aghati Karmans. Cf. Prof. H. R. Kapadiya's commentary on the Nyaya-Kusumanjali I, 1. p. 33 English or more accurate p. 34, (Gujarati.)

unity in perfectness is equivalent to *oneness.** Such is the case with the Jaina doctrine. From the point of view of a common man there are many liberated souls, and we can even say that their number is infinite, if we regard them as developed from so many individuals, having attained the final liberation separately in different times and different places and under different conditions, and therefore represented in our mind as different individuals after having attained absolute perfectness. But the situations change the moment we regard them as united in the absoluteness of the qualities of the perfectness, which they are or are supposed to have joined.)**

By these means we are, I think, entitled to suppose that the liberated soul according to the *present* Jaina doctrine can be considered as equal with that notion, which is generally exposed in the English language by the use of the word god, and with the equivalents of it in other languages, with this reservation, however, that we must admit differences in the logical conceptions represented by the different words in the different languages, as they are not and cannot be absolutely indentical synonyms.)$

Notwithstanding this we must bear in mind that this idea is not original in the Jaina religion nor in the Jaina doctrine, and I strongly suspect, that it developed till under the Western influences, except such instances, where the Hindu gods are concerned.

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* It is absolutely necessary to distingursh between *absolute unity* and *oneness* in dealing with the idea of God. The *absolute unity* signifies, that many units are joined so that they represent a new unit, perfectly homogenous, in which, however, the qualities of the fundamental units are still discernible. The *oneness* supposes that there was always only one unit and excludes any plurality either in past or present or future.

** This point is very well explained by Prof. H. R. Kapadiya in his introduction to the Nyaya-Kusumanjali p. 29.

$ The difference of the notion in the minds of different races of man can be traced even in the etymology of the words used for the notion. The word deva derived from the root *div.* to shine-and all its etymological equivalents as lat. deus, greek theos etc., presuppose a prevalently physical religion of the race. On the contrary the idea of god of these peoples, who used words derived from the root *bhaga* : to divide as e.g., vedic Bhaga, avest. Bagha, Slav. bogu, undoubtedly sprang from an animistic source, involving the idea of a god as a creator and supervisor of the world.

By this conclusion the problem is really solved, but one thing must be mentioned more. The reason of investigating this problem is not merely a desire to solve a logical problem. The solution arrived at is of a great importance in the comparative science of religions, viz., for the classification of religions in general and for determination of religious limits in particular.

On no account must be supposed that by solving this problem another problem is solved, viz., whether the Jaina doctrine is a religion or a mere philosophical system, which was later promoted by means of the worship of godly beings to the rank of religion.

But any such supposition is wrong as the existence of the idea of a godly being is not essential to a religion and is not sufficient to turn a system of philosophy into a religion. A doctrine could be a religion without accepting the idea of a personal god, notwithstanding the fact that already the mere existence of purely external worship of godly beings, either spiritual or material, constitutes the character of a religion.* Therefore, in the case of the Jaina doctrine the mere existence of the idea of god in it is not sufficient enough to prove it to be a real religion, but it helps to establish the proof.

To try to prove that the Jaina doctrine is a religion may lead us too far, because it would be necessary to trace the idea of religion to its limits to determine the characteristic features of a religion, and to consider the particular features of the Jaina doctrine, and to compare both.

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* To understand the essence of religion it is necessary to determine which are the elements constituing a religion. This is done by the comparative study of religions in their different shapes and stages of development. The result of these studies is that as the essential elements constituting a religion must be considered :

1. Idea of dependence on an unknown, to the present state of human understanding unpenetrable being, power or authority.

2, The realization of this idea.

3. Feelings caused by the realization of the idea of dependence.

4. Practical consequences resulting from the realization of the idea as well as from the idea itself.

This work I have already partly done* and I intend to make the results of my investigations the subject of another essay. In this place I will venture only to mention that I myself consider the Jaina doctrine to be like Buddhism a seperate religion, and moreover, I consider it together with Buddhism to be on the upper boundaries of the idea of religion. The characteristics of a religion in Jainism are more original than in Buddhism, which developed them only through the attempts made to popularise itself.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by ***Harisatya Bhattacharya, M.A., B.L.***

(Continued from page 146 of Vol. XIX No. 5.)

Sutra 15.

It is in this way :—*In some respects*, everything is existent. The first predication consists in such an affirmative statement.

Commentary.

The expression, '*in some respects*' means 'in respect of its own present *Substance*, *Place*, *Time* and *Modification*' and 'not in respect of the *Substance*, *Place*, *Time* and *Modification* of other things.' Thus, when we say that a Pitcher exists, we mean that *in some respects* only it exists and not absolutely. For example,—the Pitcher exists as a solid *Substance* (made of clay) and not as a liquid *Substance* (consisting in water) ; it exists in the *Place* (say), Pataliputra and not in the *Place* (say) Kanyakulija ; it exists at the

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The existence of a god, or an idea of a god is for a religion absolutely *not* necessary : the essential of the unknown power is to be unpenetrable to the human mind of the concerned stage of developement.

* This matter has been dealt with by me in an article in the Czech philosophical magazine "Nove Atheneum," Vol. II, 1921 No. 9, 10. pp. 433 ff., and in a lecture before Jaina community in Dhulia, published under the title "The Place and Importance of Jainism in the comparative Science of Religions" in the Yashovijaya Jain Granth-Mala, Bhawnagar, 1921.

Time (say) of Winter and not at the *Time* (say) of Spring; it exists *Appearing* (say) as a Black thing and not *Appearing* (say) as a Red thing.

When a thing is said to exist, it is meant that it exists in and to itself only; otherwise, it would contradict its own nature which means the destruction of itself. When a thing is said to exist it means that we have a particular view-point from which alone it may be said to exist. It is not meant that the thing exists absolutely. If a Pitcher is said to exist, it is meant that the Pitcher exists only as a Pitcher and not absolutely; for example, it is not meant that the Pitcher exists even as a Pillar. If a thing were supposed to exist absolutely, it is clear it would not have a fixed and permanent nature. Hence in the text, the words, '*in some respects*' are added. These words refer to peculiar view-points only and exclude the view points, other than these. An intelligent man should always understand statements in such a limited sense, even if the words, '*in some respects*' do not occur in them.

Sutra 16.

In some respects, everything is non-existent. The second consists in such a negative statement.

Commentary.

It is to be observed that a thing is not to be considered non-existent in those very respects in which it is considered existent; for that would deprive it of a definite nature. A thing is non-existent in respect of the *Substance*, etc. of other things. Those who look upon a thing as *existent* only are not justified in asserting that non-existence is unproved with regard to the thing in question. For, non-existence can, in some way, be attributed to the thing just as it is attributed to the Mark or Reason in an argument. If, for instance, in an argument you have Non-eternity as the Proven and Thing-hood, as the Mark, you cannot assert the existence of the Mark without determining its non-existence in the Dissimilar Abode. It is thus that what is existent in some respects, is non-existent in other respects. It may be contended :—

The non-existence of the Mark wherever the Proven does not exist means the same thing as the existence of the Mark wherever the Proven exists; and thus, non-existence does not imply anything

more than existence, which alone is real. The answer is that the non-existence of the Mark in the Dissimilar Abode certainly means something other than its existence in the Similar Abode ; otherwise, the doctrine that the Mark has *three* characteristics cannot stand and is meaningless. If existence and non-existence meant the same thing, no one would have cared to do anything or would have cared to cease from doing anything. Existence excludes non-existence and non-existence excludes existence. Existence and non-existence are thus two different aspects of a thing. And further more, as already indicated, existence is invariably connected with *i.e.*, necessarily implies non-existence.

Just as the statement of non-existence with regard to a thing said to be existent, can be made, as indicated above.—the following five statements also may be made without any contradiction.

Sutra 17.

In some respects, everything is existent ; *in some respects*, it is non-existent. The Third consists in such affirmative and negative statements, made one after the other.

Commentary.

Everything is existent with regard to its own Substance etc. It is non-existent with regard to the Substance etc. of other things. The third predication consists in making statements,—Everything e.g., the Piteher exists and everything e.g., the Pitcher does not exist—one after the other.

Sutra 18.

In some respects, everything is inexpressible. The fourth consists in such affirmative and negative statements made simultaneously.

Commentary.

Here the thing is called 'inexpressible.' It is evident that if we consider a thing to be existent and non-existent at the same time, the thing becomes incapable of being expressed in words,—as no word can signify both existence and non-existence at the same time. If we call the thing 'existent,'—well, this word is not competent to signify both the attributes viz., 'existence' and 'non-existence,'—for the word 'existent' cannot signify 'non-existence.'

If, on the other hand, we call the thing 'non-existent' it is clear that this word also is incompetent to signify both those attributes as the word 'non-existent' cannot signify 'existence.' It is thus that if 'existence' and 'non-existence' be simultaneously attributed to a thing, it becomes incapable of being expressed in words.

Some thinkers choose to make this predication the third and the third, already described, the fourth. This is immaterial.

Sutra 19.

In some respects, everything is existent ; *in some respects,* everything is inexpressible. The fifth consists in an affirmative statement and affirmative and negative statements, made simultaneously.

Commentary.

A thing is existent with reference to its own Substance etc., as already shown and it is inexpressible if existence and non-existence are simultaneously attributed to it. The fifth mode of predication consists in stating that a thing is existent and that it is inexpressible.

Sutra 20.

In some respects, everything is non-existent ; *in some respects,* everything is inexpressible. The sixth consists in a negative statement and affirmative and negative statements, made simultaneously.

Commentary.

A thing is non-existent with reference to the Substance etc. of other things, as already shown and it is inexpressible if existence and non-existence are simultaneously attributed to it. The sixth mode of predication consists in stating that a thing is non-existent and that it is inexpressible.

Sutra 21.

In some respects, everything is existent ; *in some respects,* everything is non-existent ; *in some respects,* every thing is inexpressible. The seventh consists in affirmative and negative statements made one after the other and in affirmative and negative statements made simultaneously.

Commentary.

A thing is existent with reference to its own Substance etc. and is non-existent with reference to the substance etc. of other

things ; it is in-expressible, if existence and non-existence are attributed to it simultaneously. The seventh mode of predication consists in pointing these out.

Sutra 22,

The view that a word is mainly affirmative is not correct.

Commentary.

Here again, some one-sided views are sought to be criticised in light of the law of seven-fold Predication.

Sutra 23.

For, then, it would be unable to express negation.

Commentary.

This aphorism gives the reason.

Sutra 24.

The view that a word expresses negation indirectly is also unsubstantial.

Commentary.

This is another doctrine to be criticised in connection with the above.

Sutra 25.

Because it in its indirectness cannot be conceived unless it is somewhere, sometime and somehow perceived in its directness.

Commentary.

If a phenomenon (e.g. negation) remains eternally indirect and is never perceived in its directness, it must be said to be unknown and unknowable. Regarding such a phenomenon it is not even correct to say that it is indirectly understood, for we have never known its true nature at all.

Sutra 26.

For the same reason, the view that a word is mainly negative is also unsound.

Commentary.

This is the second one-sided doctrine, criticised.

Sutra 27.

The view that both (affirmation and negation) predominate in a word, one after the other is not good.

Commentary.

This is the third one-sided doctrine criticised.

Sutra 28.

For, the fact that either affirmation or negation predominates in a word is not opposed to perception.

Commentary.

We all know that some words are positive and that there are some that are negative. Hence we cannot make a general statement that all words are first positive and then negative or vice versa.

Sutra 29.

Also, the view is not reasonable that a word does not (*i.e.* cannot) signify an object which has both a positive and a negative nature simultaneously.

Commentary.

This one-sided view corresponds to the fourth Predication *viz.*, 'in some respects, everything is inexpressible.'

Sutra 30.

Because, the one word 'inexpressible' is competent to show that things cannot be expressed in words.

Commentary.

If things cannot be expressed in words, why do you apply different names to different things, instead of applying one and the same word, 'inexpressible'?

(To be continued.)

The Reformed Councils the Jains.

Editorial.

THE Introduction of Reforms was the beginning of a Democratic form of Government in India. It has been recognised in all the advanced countries that a free people should evolve some form of democratic state where the people will have the control. But from the time of the Early Greeks, it has also been recognised that Democracy has its own dangers; it may very soon degenerate into a tyranny by the majority. In order to avoid the danger of being victimised by mere numbers, a really free state would provide safeguards for the minority. The Government of India Act also provides for such safeguards; the Government can always secure the representation of menorities by nominating representatives of such communities. But the Madras Government did not recognise the claims of the Jains in this connection.

The Jains in South India form an important community. They played a very important part in the past history of South India. What goes by the name of Dravidian culture and civilisation is not a little due to the activities of the Jaina teachers in the early centuries of the Christian Era. The Jains have contributed considerably to the Tamil literature. Such an important community which once formed and nourished the Tamil University in South India, now remains, an isolated and insignificant island in the ocean of Hindu population. The Jains represent a distinct culture and philosophy which deserve to be conserved merely from the point of general utility. Further important religious institutions are managed by the members of this community as was pointed out by Dr. U. Rama Rao..

Considering the importance of this sect, which is small from the point of number, the Madras Government would be doing a service to the South Indian Society in general and to the Jains in particular, if they would remember the Jains in the matter of making nominations to the Council. The proper thing would be to reserve one or two seats to this community which forms a district religious sect and to treat it like the Christians or Mohamedans.

Failing that, admitting them into the Council through nominations would equally well serve the purpose, we hope that this appeal will not go unheeded by the party in power.

The Jains and Hindu Religious Endowments Bill, 1922.

(Editorial.)

IN spite of numerous protests from individuals and from corporate bodies against it, the Bill is passed by the Madras Legislative Council. It is a well-known fact that the Jaina Community is as distinct and separate from the Hindu Community as the Mahomedan is from the Christian. Even in the Census returns there is a separate column reserved for the Jains and hence it is evident that the Government consider the Jains as an important though a small portion of the population.

But in passing the recent Bill no Jain was consulted and there was no Jain representative in the Legislature. As the name of the Bill indicates, it should only interfere with the management of Hindu Religious Endowments. But curiously enough Section 2 sub-section (2) of the Bill reserves power to the Government to extend its provisions to Jain religious endowments as well. It is also strange that while provision is made in the Bill to extend it to Jain religious endowments, the Legislature does not think of extending it to Muhammadan and Christian endowments.

Again according to Section 44 only Hindus can be trustees: this has the effect of ousting Jain control over many Hindu temples. In South Kanara there are about twenty important Hindu temples managed by several aristocratic Jain families whose ancestors founded and endowed the Hindu temples. If these temples should go out of the patronage and management of the Jains, we are sure, these will lose much of their sanctity and importance.

We give below two paragraphs from the memorial of the South Kanara Jains to the Viceroy, to show the relation of the Jains to the Hindu temples in South Kanara.

'In the 11th and 12th centuries South Kanara was governed by Jain Chieftains, whose descendants subsequently ruled over several parts thereof individually until recently and who founded several Hindu temples of importance in their respective areas, got themselves installed and coronated in those temples through their Brahmin Raja Purohits endowed and otherwise maintained those temples and have been managing and controlling them in some cases as sole administrators and in others getting the assistance of Hindus so much so that at any rate they have treated them as their family Gods or Deities whose names have been adopted as the device on the *Patta Mudra* or seals of these Jain Chieftains and in whose presence and under whose direction all the extraordinary religious worship and observances are to be performed by virtue of their holding the *Yejamanasthāna* or the position of absolute master of ceremonies. Though these descendants of the Jain Chieftains were subsequently divested of their ruling powers, they are still entitled to, and undergoing, the ceremonies of installation and coronation and receiving all the honours and dignities attached to their *Pattam*, remaining in their ancient residences called Beedus or palaces."

"Some of the more important Hindu temples are in reality the sole proprietary foundations of Jains. For instance, the Hindu temple of *Shri Manjunatha Swami* at Dharmastala was founded in ancient times by the premier Jain family called the Heggades. This has been maintained chiefly from the income of their family properties and attracted devotees from its peculiar sanctity and the charities distributed there without distinction of caste or creed on account of which the place itself has been called Dharmasthal meaning place of charities. The Heggade unlike other temple-trustees, is the sole owner and manager of the said temple and charities and his presence is indispensably necessary on all occasions of worship and religious observances in the temple and he is regarded by the devotees as the very representative of the Deity and whose word has been honoured from times of yore as an assurance emanating from the Deity itself. And the said temple has from its very inception remained free from any public control. The second instance is that of the Jain Chieftain, the

Maramma Heggade of Yermal, who obtained an idol of *Vishnu* by the name of *Shri Janardhana* and founded a temple for it endowing properties for its maintenance and has been managing the same with the assistance of Hindus. The name of this Deity of his *Pattam* is borne on the Pattam-seal of the Heggade."

We understand that during the last election in 1920 the Jains of South Kanara requested the Government of Madras by a memorial to nominate one of their leaders as a member to the Legislative Council. But their request was not granted. And again prior to the passing of the Bill the Jains sent protests by wire to the council to protect their vested rights over the Hindu temples. These protests also were of no avail. It is really surprising that the voice of a very influential and important Community remains unheard and unheeded.

We are glad to learn that His Excellency the Viceroy has permitted the Jains of South Kanara to explain their grievances to him in person. The deputation will reach Simla about the middle of July. We earnestly hope that His Excellency may be graciously pleased to veto the present Hindu Religious Endowments Bill or to repeal the provision of the Bill empowering the local government to extend the Bill to Jain Religious Endowments and to exclude from the Bill such Hindu temples as are under Jain management and control.

The Casket of Gems.

(*Continued from page 150.*)

Eight limbs of Right Faith.

மெய்ந்நெறிக்க ணுள்ளந் துளக்கின்மை காட்சிக்க
ணைய மிலாத வுறுப்பு.

16. Firm Belief in the true Religion is said to be Doubtlessness—the first limb of Right Faith.

தடுமாற்ற வின்பக் கிவறுமை யாதும்
வடுமாற்ற வாவின்மை நற்கு.

17. Entertaining no desire for transcient sensual pleasures is called Desirelessness—the second limb of Right Faith.

பழிப்பி லருங்கலம் பெய்த வுடம்பென்
றிழிப்பின்மை மூன்ற முறுப்பு.

18. Considering the body of a saint to be the abode of faultless Jewels (of right faith, right knowledge, and right conduct) we should not despise it even though it may look weak and unseemly. This is the third limb of Right Faith.

பாவ நெறியாரைச் சேர்ந்த மதிப்பின்மை
மோவ மிலாத வுறுப்பு.

19. Non-respect to those who are on false and sinful paths is said to be the limb of non-recognition of false creeds.

அறத்துக் கலர்களை தெவ்வகை யானுந்
திறத்தி னுபகூ வனம்.

20. Removing in any way the abuses and false notions about the True Dharma (Jainism) is *upaguhana.*

அறத்திற் றளர்ந்தாரை யாற்றி நிறுத்தல்
சிறப்புடை யாறு முறுப்பு.

21. Re-establishing those who have failed in the observance of the rules of Dharma is the much-honoured sixth limb.

எற்ற வகையி னறத்துள்ளார்க் கண்டெய்த்தல்
சாற்றிய வாச்சலத்தின் மாண்பு.

22. To be kind and helpful in every possible way to those who are in the Dharma is what is meant by *vatsalya* in the sastras.

அறத்தின் பெருமையை யார்க்கு முரைத்த
லறத்தை விளக்குத னற்கு.

23. Preaching the greatness of Dharma (Jainism) to all is the exposition of Truth.

அஞ்சன சோர னனந்த மதியுலகில்
வஞ்சமி லொத்தா யணன்
தேவதை யாருஞ் சினேந்திர பத்தருந்
தோவகையிற் பாரிசு நற்கு
ஒத்தா யிணனு மொருபெரு விண்ணுவு
மெய்த்தாக வெட்டு முறை.

24, 25, 26. Anjana-chora, Anantamati, Uddayanan, Devatai, Jinendrabhakta, Parishena, Uddayina and Vishnu are respectively said to be the examples of the eight limbs.

உறுப்பிற் குறையிற் பயனின்று காட்சி
மறுப்பாட்டின் மந்திரமே போன்று.

27. In the same way as an incomplete mantra is ineffective so also Faith with imperfect limbs is useless.

மூவகை மூடமு மெட்டு மயங்களுந்
தோவகையில் காட்சியார்க் கில்.

28. Three kinds of Superstitions and eight kinds of Pride are not found in those who have faultless Right Faith.

Three kinds of Superstitions.

வரைபாய்த நீப்புகுத லாறுட லென்ன
உரைப்பி னுலக மயக்கு.

29. Falling from a precipice, Passing through fire, Bathing in (the so-called sacred) rivers are said to be some of the common superstitions.

வாழ்விப்ப தேவ ரெனமயங்கி வாழ்த்துதல்
பாழ்பட்ட தேவ மயக்கு.

30. Worshipping the deities with the false notion that they would help the worshippers to live prosperously is called the superstition of worshipping false deities.

மயக்கார்வஞ் செற்ற முடையாரை யேத்தல்
துயக்குண்டத் தேவ மயக்கு

31. Worshipping the deities who have lust, desire and anger is called the blamable devotion to false deities.

மாசுண்ட மார்க்கத்து நின்றாரைப் பூசித்தல்
பாசண்டி மூட மெனல்.

32. Praising those who are following the false creeds is called the superstition of devotion to false ascetics.

Eight Kinds of Pride.

பிறப்புக் குலம்வலி செல்வம் வனப்புச்
சிறப்புத் தவமுணர்வோ டெட்டு

33. Birth, family, power, wealth, beauty, worship, austerity and knowledge are eight (causes of pride.)

இவற்றாற் பெரியோ மியாமென் றெழுந்தே
இகக்கி லிரக்கு மறம்.

34. If one should pride oneself saying that he is great in the above mentioned things, he will lose his own faith.

அறமுண்டேல் யாவரு மெள்ளப் படார்கள்
பிறகுணத்தா லென்ன பயன்.

35. Any one who has Dharma (cessation of sin) will not be disregarded. What is the use of other characteristics ?

பறையன் மகனெனினுங் காட்சி யுடையா
னிறைவ னெனவுணரற் பாற்று.

36. Even the son of a *Pariah* (out-caste) if he has Right Faith will be honoured as God—a divine being.

தேவனு நாயாகுந் தீக்காட்சி யானாயுந்
தேவனா நற்காட்சி யால்

37. A deva becomes dog by false faith : and a dog becomes deva by Right Faith.

—*C. S. Mallinath.*

(To be continued.)

JAIN LITERATURE SOCIETY, LONDON.

REPORT AND ACCOUNTS

for the year ending December 31st, 1922.

DURING the year 1922 the Society published A. J. Sunavala's "*Vijaya Dharma Suri; His Life and Work,*" a small book of about eighty-five pages, including a prefatory note by F. W. Thomas, M.A., Ph. D., which book has been favourably reviewed in the press. The news that the life therein depicted has come so unexpectedly to an untimely end has been received with great regret.

With regard to the *Pravacanasara*, proofs of a portion of Prof. Faddegon's translation of the work have been received from the printers, and, in accordance with the rules of the Society, are being forwarded to the pro tem. Secretary of the Indian Section, Mr. Shamji Hemraj, Canada Building, Hornby Road, Fort, Bombay, No. 1, with a view to suggestions or criticisms, and return. The

printing of the remainder of the translation will be proceeded with, in the hope that members will put the Society in funds to meet the payment for the printing and publishing of the whole work before such payment is due. Any member wishing to help in this matter should communicate with Mr. Shamji Hemraji. We are glad to be able to announce that the additional sum of £125 reported last year as required for this publication may now, owing to reduction of cost, be stated at about £50.

The amount £71 12s. 10d. standing to the credit of the General Account December, 31st, 1921, has been altered to £73 3s. 7d. by the addition of deposit interest £2 19s. 3d., and by the deduction of £1 8s. 6d. spent on printing and stationery since our last report.

BALANCE SHEET at 31st December, 1922.

Liabilities.	£	s.	d.	Assets.	£	s.	d.
Special Funds ...	150	0	0	Bank Deposit a/c.	175	0	0
General Account ...	73	3	7	,, Current ,,	44	12	1
J. L. Jaini. Cr. ...		18	8	Cash in Hand ...	4	10	2
	£224	2	3		£224	2	3

Examined and found correct.

January, 1923.
Hon. Sec. H. WARREN,
84, Shelgate Road,
London, S. W. 11.

G. H. SHEPHERD,
Chartered Acct. (Hon. Auditor).
175, Wakehurst Road,
Clapham Common,
London, S. W. 11.

NOTES AND NEWS.

We have published in our last Issue some glimpses in the life of the late Kumar Devendra Prasad Jain. The deceased was a man whose aims and achievements were marvellous. He was an exceptional Jaina in every way. He lived and died for Jainism. We are arranging to publish a life-sketch of the great man together with his letters to his numerous friends and admirers. We shall be very thankful to all his correspondents if they will kindly send as early as possible copies of his letters to Pandit Ajit Prasada M.A., L.L.B., *Ajitashram*, Lucknow.

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At a special General Meeting of the Jaina Education Fund Association held on the 13th and 14th of May 1923 in Harigebasti, Sagar Taluk, several important questions relating to the Jaina Community were discussed. It was resolved to start a Boarding House under the auspices of the above Association at Karur, Sagar Taluk. Sriman M. L. Vardhamaniah, Hon. President of the Association has generously promised to get a building constructed for this charitable purpose and several other members have kindly promised to give about 300 pallas of paddy per year for its maintenance.

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We believe that there is no Jaina who has not heard the name of Mr. M. L. Vardhamaniah of Mysore. From a long time past his name has become a household word in every Jaina family in South India. He is one of the very few Jains who really care for the betterment of the Jaina Community. He has discovered the cause of the backwardness of the Community to lie in the want of Education among the Jains and has been for the past many years devoting his mind and money to spread education among the younger generation of the Community. His boarding Home in Mysore can be said to be one of the typical and well conducted institutions in India. There are in the Home about 50 students fed and lodged free. The institution is ably managed by its Superintendent Mr. M. C. Lakshmipathiah.

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We are glad to learn from Mr. B. C. Dhavate, the General Secretary, Jain Sabha, Sangli, that Messrs. Dade Ginnapa Vagyani and Annasahab Shantapa Karve have entrusted ten thousand and twelve thousand rupees respectively to the Deccan Jain Association for giving scholarships to the Jain College students living in the Deccan. We thank the two gentlemen for their well-directed charity. May our numerous millionaires follow this noble example.

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"Pandit Makhan Lal, Parcharak, Jain Orphange, Delhi has severed his connections from the Institution and is no more in its service. Subscriptions and donations for the orphans may be sent to the following address in future.—Mahabir Pershad, Hony. Manager, Jain Orphange, Delhi.

* * * *

We are requested to inform our readers that all correspondence regarding Sri Rishaba Bramhacharya Ashram, Jaipur, may be addressed to Munshi Fateh Lalji Kasliwal, Asst. Secy, Shri Rishaba Bramhacharya Ashram c/o. Munshi Pearey Lalji Kashliwal, B.A. Member Council, Residency Road, Jaipur State.

* * * *

Shriman B. Dhanendra Das, Zamindar of Arrah, in his tour in South India, visited the important and ancient Jaina temples in Jaina Kanchi, Akalanka Basti (Karandhai) and the sacred Hill at Hemagrama (Ponnur). In Commemoration of his visit to Akalanka Basti, a Sanskrit School named 'Sri Akalanka Jain Vidyalaya' was started there on 28th June. He has promised to pay to the extent of about Rs. 15 every month towards the salary of a teacher. The Jains of that place and others connected with the Vidyalaya feel greatly thankful to Mr. Das for his help. When Sri Brahmachari Sital Prasadji paid a visit to that sacred place in 1920 he suggested to the villagers the necessity of establishing a Vidyalaya in the place where Sri Akalanka lived and expounded the philosophy of Jainism. Since that time the suggestion remained a suggestion only. It was Mr. Dhanendra Das that realised the necessity and opened the Vidyalaya.

Another important event of his tour took place at the foot of the Ponnur Hill. Struck with the sanctity and picturesque view of the Hill on the top of which Sri Kunda Kunda lived and performed his penance, Mr. Das has made up his mind to build an Ashram at the foot of the Hill where ascetics may live, study and do *tapas*.

We are glad to note that on the same morning and on the top of the same hill Mr. Das took up the vow of Brahmacharya and several other vows of *Sravak* in the 7th Pratima.

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We are informed that the much-needed book on "Jaina Law" has been compiled and published by the Jaina Law Department. of the All-India Digambar Jain Mahasabba. Few copies only are printed in rough paper as proof-copies and are to be supplied free to Jain Pandits, Scholars and Leaders of the Community for emendation and amplification. Copies can be had from Nannumal Jain, Asstt. Secy. Jaina Law Department, All-India Digambar Jain Mahasabba, Dareeba Kalan, Delhi.